

The Christian **community**

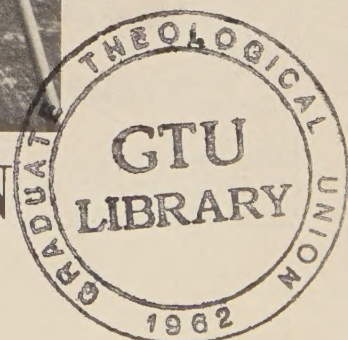
News and Views of Community Minded Churchmen

NOVEMBER 1959

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CHRISTMAS IN JAPAN



The Christian community

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York.

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COVER PICTURE: SPELLBOUND FIRST GRADERS of the Church
School of the International Christian University in Tokyo, Japan,
listen to the story of the Nativity. Their teacher is Fumio Suzuki,
a sophomore, Class of 1961. Each Sunday over one hundred chil-
dren from the neighborhood participate in the programs of the
Church School, which is staffed entirely by Christian students
of the University.

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REGARDING "THE UNITED CHURCH"

Repeatedly the question, 'What attitude does the Council of Community Churches take toward "The United Church?"' is asked. The mood and purpose of the question varies with the individual questioner. Often much depends upon his knowledge or lack of knowledge of our council. Frequently a sympathetic or unsympathetic attitude toward the council colors the question. The questions growing out of unsympathetic ignorance are often meant to be traps. The questions growing out of sympathetic familiarity are indicative of the basic ecumenical concern of our people. Regardless of the questioner there is only one answer.

ONLY ONE ATTITUDE CAN BE TAKEN. There is no choice. We are staying very close to the whole process of uniting the two denominations into "The United Church." Our council may not be perfect but we do not talk out of both sides of our mouth at the same time. We have a constitution and we seek to live up to it. We have had observers and fraternal delegates at every significant joint meeting of the two groups uniting into "The United Church", including the two committees to work out a constitution and a statement of faith. We will continue to stay close, regardless of the length of time needed to bring the two groups together into one larger denomination.

To do otherwise would be to deny the PREAMBLE to our own constitution which states: *"Confessing that we are members of ecumenically-minded churches, finding that it is possible, here and now, to have united churches at the local level, and longing for a comprehensive united church that will answer Jesus' prayer 'that they may all be one', we herewith provide an instrument through which community-minded and freedom loving churches can cooperate in making a united contribution toward a united church."*

Section 1 of Article IV on the PURPOSE of our council further states: *"The Council of Community Churches is a fellowship that seeks to realize Christian unity in local, national and world relations. Believing that communities require united churches, the Council is committed to Christian unity, and works toward a united church, a church as comprehensive as the spirit and teachings of Christ and as inclusive as the love of God. It welcomes all churches that seek to make the church an instrument for discovering and putting into practice the will of God in community life."*

Our concern for a greater ecumenicity is further stated in Article V, which deals with our OBJECTIVES, in section 1, 2, 3 and 7. Here is the exact reading of those sections:

Section 1. Upon invitation this Council will help communities without any church to form one all-inclusive church that is free to provide all Christian forms of religious expression.

Section 2. Upon invitation this Council will help over-churched communities to federate and unite into one community-centered church.

Section 3. This Council will encourage denominations to set up procedures to alleviate over-churched situations through their cooperative agencies and upon invitation will cooperate with them.

Section 7. This Council will cooperate with and foster movements for a united church in every way possible; and nourish the growth of church unity on local, national and world levels.

How we further pursue our ecumenical purpose is further stated in Sections 1 & 2 of Article XII on ECUMENICAL COOPERATION:

Section 1. This Council will maintain relations with all ecumenical movements including the National Council of Churches of Christ in the U.S.A. and the World Council of Churches.

Section 2. This Council urges member churches to cooperate with local, state, national and world councils of churches.

This has been lengthy but now you can understand why there is "ONLY ONE ATTITUDE TO BE TAKEN" and that attitude is one of close, objective observance.

WE, HOWEVER, COULD NEVER COMMIT OUR CHURCHES. The autonomy of our churches is a precious thing to be guarded zealously. Our council guards it, even when individual churches, because of their littleness or lethargy, want to forfeit it.

Borrowing the technique of Alcoholics Anonymous, we begin each day with a prayer for wisdom and strength to resist the temptation to tie the first thread of control on any church, even when requested by the church itself. To paraphrase a familiar proverb, "Great ropes of bondage grow from little threads of control."

The more vigorous and virile of our churches would never stand still to be tied up. Though the phraseology may differ for more than 100 years some of our churches have been proclaiming and protecting their freedom.

The right of our churches to capably and intelligently act for themselves has been demonstrated over and over again. One such demonstration is in our constitution.

It is found in Article IV, Section 3: *"The Constitution is an instrument to aid in harmonious cooperation in the Kingdom of God. It gives no authority to elected and appointed officers for dictation of method or program over the churches which are affiliated with the Council."*

Article V on OBJECTIVES also has a strong statement on the subject in Section 8: *"And finally, this Council will urge its churches to merge themselves with other followers of our Lord, as soon as a significant proportion of Protestantism, in obedience to Him, unites to form one holy church."*

You can see that any action must be an action of the local church. **THIS COUNCIL COULD NEVER EFFECTIVELY VOTE FOR OUR CHURCHES TO JOIN ANYTHING OR DO ANYTHING.**

This is all further clinched in Article VI, Section 2 which reads: *"This Council is a fellowship of and for the churches which participate; it is not a denomination, nor in any manner an ecclesiastical body with power to control members or churches."*

IT IS NOT "EITHER OR". In spite of the fact that the National Council of Churches of Christ in America says that we are not a denomination, there

are many people who continue to think in these terms. If we could qualify as a denomination, we would have full membership in the National Council of Churches of Christ in America. As it is we are satisfied with the "consultative" membership.

Because people do not realize that our operation is not similar to that of denominational operation, they think that if they have an interest in the United Church they will have to lose interest in our council. Such is not so. (1) Through the years we have had churches with denominational and multi-denominational affiliations. (2) The Windom Church in Western New York recently joined the Congregational Fellowship. They also maintained their affiliation with us. When looking for a minister, they found the man they wanted through our council. (3) The First Community Church of Columbus is in the process of joining more than one denominational group as affiliate members. While doing this, their support of our council has been strengthened in every area.

We frankly admit that denominations can and will do many things for churches that we cannot and will not do. One of the main differences between denominational operation and our council operation is that denominational operation brings you a well rounded program - a program that has been devised for all churches. Our council has always felt that each community has its own personality and its own needs. We encourage churches to devise a custom-made program to meet the particular needs of the community.

One can readily see that there is no need of an "either or" attitude.

NOW A WORD ABOUT CONSTITUTIONS. Reference was made in a recent letter to the fact that they had read the constitution to the United Church. We not only read it but we had official observers at the committee which prepared the constitution. It is an excellent instrument for freedom. We believe it to be on a par with the Council of Community Churches' constitution. We have also read some of the by-laws that are in the process of preparation. We will reserve any comment until they have been released. What little that we have seen of the early drafts make us a little apprehensive that at least some of the freedom that the constitution affords will be restricted by the by-laws.

WHEN WILL THE UNITED CHURCH FINALLY COME INTO BEING? This is an excellent question because complex corporate complications will necessarily keep it "boiling in the pot" for some time. Some people who are really close estimate that it will take even as long as 25 years. Others much more optimistic say it can be done within the next five.

That it does not exist in its final form today is not to be questioned. We just returned from the Advisory Council of the American Bible Society. Both the Evangelical and Reformed and Congregational Christian denominations were represented there. The roster of the members listed both groups of representatives as coming from the United Church and the denominational designation was in parentheses.

My home church, which just became an affiliate member of the Congregational Christian group will someday, through that membership, become a member of the United Church. This does not mean it must leave our council.

THERE ARE MANY QUESTIONS TO BE ASKED AS IN THE OPENING PARAGRAPH. One has to take into consideration the mood and purpose of the questioner. The one question we would like to ask now and we ask it because it is repeatedly asked in every section of the country is "What will the United Church do for communities without any church and overchurched communities. We have high hopes because we know of the ecumenical spirit of so many of the leaders that they may come up with the statement as clear and as essential as sections 1, 2, and 3 in Article V of the Constitution on OBJECTIVES. We repeat them in full here:

Section 1. Upon invitation this Council will help communities without any church to form one all-inclusive church that is free to provide all Christian forms of religious expression.

Section 2. Upon invitation this council will help over-churched communities to federate and unite into one community-centered church.

Section 3. This Council will encourage denominations to set up procedures to alleviate over-churched situations through their cooperative agencies and upon invitation will cooperate with them.

IN CLOSING we do not expect that this editorial will answer all the questions. It deliberately and purposefully leaves out some. We hope that we will hear from many people throughout our council concerning this whole matter.

Dick Porter

A YEAR

"How long is a year? It is three months longer than a baby takes to be formed and born. It is one third as long as the entire ministry of Jesus. It is the length of a single season, no matter where you place its beginning. It is as long as five years old, or seventh grade, or the residence period for the Master of Arts. A year is 365¼ days, the time required for the earth to pass once around the sun, or for a man to walk once around himself. A year is as long as the Russian Revolution, and equally as potent. A year is a fragment of eternity—a waiting time, or a success of moments—an acting time. The year past is forever ending, the year to come forever beginning. A year, in short, is as long as it takes for a man to become, or to be, or to die."

—David Parke



The Thrust of the Reformation



By Robert E. Crawford

It is difficult for us to understand the language of the Reformation because ours is not the frame of reference of the late Middle Ages. To know that the Reformation was hammered out on the anvil of "justification by faith" means little to us. Yet we know that ours is the heritage of the Reformation. We would like to have a better grasp of what it means.

In our day we know two major approaches to the rearing of children. One, which we called the "old-fashioned", holds the doctrine "Spare the rod and spoil the child." It proceeds from there to set forth authoritative rules to be marked at every turn. The other approach, for which we are indebted to John Dewey and others, alleges "Give the child an interesting environment to stimulate his mind, and he will learn. Give him freedom and a good example. The results will be good."

The thrust of the Reformation is more easily understood if we look at it with these opposing concepts of growth in mind: The Reformation was concerned with the most effective way to develop Christians. The universal church had settled into rigid authoritarianism. A complex legalism had reached preposterous heights in the sale of indulgences. Opposed to this, devout Christians sought to recapture the religious spirit of the early church. Lives opened to the sway of Christ through Scripture reading and prayer would be filled with the Holy Spirit. By Him each would be led to true witness. One motivation involved meeting an external standard. The other motivation was from within.

I

Before the Christian era, Judaism had become a religion of law. There were hundreds of them. If you could observe every one, you would be a holy man.

Yet Jesus said, "Unless your righteousness exceed the righteousness of the scribes and pharisees, (those who interpret and adhere religiously to the law) you shall in no wise enter the Kingdom of Heaven. I come not to abolish the law but to fulfill it" – fill it full of real meaning. The men of the Reformation were convinced by their reading of scripture that the Christian church had regressed. It had become as legalistic as the Jewish church from which it had sprung.

For two and a half centuries, there had been a growing debate concerning this. Luther, when he posted his ninety-five theses on the door of the Castle Church at Wittenburg, became the spokesman for the argument for reform. It was a protestant witness in the truest sense, in the primary meaning of the verb to protest.

The word is from the same root, *testari*, as the word *testament*, a will. *Pro* – forth – *testari* – a witness. The protestant movement was not a witness *against* the Roman Church except insofar as it was a witness *for* the Christianity of the early church, which the Protestant leaders thought had long been lost.

Luther's posting of his theses was amazingly successful. The door of the Castle Church at Wittenburg was the University bulletin board. He tacked his assertions there because he wanted them discussed.

He got discussion!

The points were first debated in Wittenburg, then throughout the Holy Roman Empire, and finally across all of Europe. They became the talk of the day.

The Roman church, finding an unreconcilable difference between the teachings which Luther urged and official doctrine, finally called him to trial and ordered him to recant. At the Diet of Worms he made the declaration which has become the trumpet call of the Protestant witness:

"Unless I be convinced by scripture and reason, I neither can nor dare retract anything, for my conscience is captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand, I can do no otherwise. So help me God. Amen."

II

Let us next consider the major thrust of Luther's suggestions for the church. Let us see what his conscience, captive to God's word through scripture and reason, told him.

The ninety-five theses "witnessed forth" these concerns:

Man must have freedom of heart. His relationship to the church must stem from his choice of the church. He must not be compelled because no other possible course was allowed him.

Man must have freedom of conscience. He must not be forced to worship contrary to his belief. He must have latitude of inquiry. Inquiry must not be stifled because it may bring error. No error persists as long as that about which it is wicked to inquire.

The Roman Church taught that where the priest is, there is the church. If there was no priest, there was no church. Luther "witnessed forth" for Jesus' saying, "Wherever two or three are gathered together in my name, there am I in the midst of them." It is not the priest that makes the church. The church exists wherever men are gathered in the name of Christ.

Luther noted the problem between works and faith approaches to religious life. Surely man must do good works. Jesus taught that good works stem from faith. Good works must not be done to fulfill legalistic requirements. Such is simply the bribing of God to bless one. Works without faith are but a noisy gong or clanging cymbal.

Man has direct access to God. No one can come between man and God. Each man is his own priest. There is a priesthood of all believers.

This was the posture evoked for the Reformation by Luther's theses. This faith of our fathers was **protested** unto death. Their death was not always permitted to be merciful nor sudden.

III

It is one thing to understand historically the thrust of the Reformation. It's quite another to understand how the thrust of the Reformation affects us

today. It's not only hard to understand it. It's hard to discuss it.

We are taught rightly, that we must respect the belief of others. We must not be bigoted nor prejudiced. As a friend of mine recently remarked, "Today various groups are so sensitive of their positions that one can only question the beliefs of the Wasps, the White Anglo-Saxon Protestants. To say anything about the beliefs of some groups is enough to bring forth the charge of bigotry."

I never realized the problem facing our Protestant witness in this age until I lived, and subsequently ministered, in the East. In these metropolitan centers, the Roman Church has a marked majority. Because of its unified and authoritarian power, it speaks out of proportion to its majority. Agents of government listen attentively to the pronouncements of its hierarchy.

Because of this experience, I have come to believe that the role of the Protestant, minister and lay person, must continue to be the historic role of protest. The protest is not in the sense of downing the Roman Church. Those who accept this faith are free to be subject to its many laws. It is not, however, our faith. We must stand and witness for what we believe.

Though the Reformation maintained itself by force of arms, never were its principles conceded by the Roman Church. If one lives where the Roman Church has power, one becomes immediately aware of several things:

Their official teaching is that the only faith is the Roman faith. No one has the right to hold to any other belief. It is expedient in such places as the Roman Church does *not* have the power to restrict freedom of worship, to accept that freedom. Where they have the power to control, it is a responsibility to deny the privilege of public worship to all others. It's not a right. Where the Roman Church has authority, it is not to be allowed.

There is not liberty of conscience under the Roman Church. We have only to look at Colombia or Spain, where within the last year at the instigation of the Roman Church there has been police suppression of the Protestants' witness.

Neither can there be latitude of inquiry. Dogma speaks with finality. As a college teacher prior to my ministry, I had in Boston many Roman Catholic students. I respected the power of their intellect and their thoughtfulness and ability to reason. Most of these capable men were preparing for law. Of some of my closest friends among them, in 1950 when the Pope finally promulgated as dogma "the bodily assumption of the Virgin Mary into Heaven." I asked, "What does this do to your belief in your church?" The answer of these thinking men was, "Now that it has been promulgated as dogma by the Pope, we accept it as truth. This is a part of the faith we accept. There are areas in which we are not free to use our reason."

The Roman Church still vests all power in its clergy. The Bishops own the church property. They are under law a corporation sole. They own the churches and all that belongs to them. No lay rights are recognized.

Through the system of mass payments, money continues to be raised for the support of the church. The buying of such by the average worshiper becomes a practical means of being religious. It is handier and less difficult than illuminating a life with faith.

In my Eastern church, ten to fifteen percent of my new members each year came as converts from Roman Catholicism. Usually, the persons who con-

verted were those who had close Protestant friends and felt that they found something vital in their religion. When their Roman Catholic parents died and no longer could family feelings be hurt by the change, they would convert. The shocking experience for me lay with those who came into my study saying, "These are my beliefs. I would be more at home in the Protestant church. Still I will not join. I had thought that when my parents finally died, I would be free to do as I desired. Now the priest has told me that if I convert, my parents will suffer added torment in purgatory because of my faithlessness. I want to convert, but I dare not."

These beliefs are taught today in our land. To them whose faith this is, all we can say is, "It is your free choice. You have the right to choose it." Yet this must not silence us about our faith. We must be as voluble in the statement of our beliefs as they are in the statement of theirs. The thrust of the Reformation is pertinent to issues in our national life today.

We should never back down or become less vocal than the founding fathers were about the separation of church and state. Any who have lived where the Roman Catholic political interests have taken over civic government have seen the dismal decline of public education. Even those operating the public schools believe the parochial schools to be the desirable agency of education!

Nor can we be silent about our belief in the rightness of teaching facts of birth-control. In the Commonwealth of Massachusetts and in the State of Connecticut, neither a minister nor a doctor may legally give information or advice on the subject of birth-control. The topic offends Roman teaching.

When we see the effectiveness with which a unified authoritarian church can make its political power felt at the local and state level, as Protestants we become increasingly concerned about the Roman Church's present drive to increase its national political power. It is being increased constantly.

In the fields of education, morals, and politics we have the right and duty to protest - to witness forth - our differing beliefs.

IV

The Roman Catholic Church has sought to muzzle disagreement with its tenets by claiming to be the great bulwark against Communism. It is true that the Roman Church and Communism do not get along. Two authoritarian systems cannot exist together. Yet, as a State Department friend pointed out to me when I mentioned this claim by which the Romans were silencing much just criticism of their views, "Look at the maps of Europe. Notice that it is the Roman Catholic countries that either have fallen to Communism or have been seriously troubled by strong Communist parties. Only the economic aid of our country has kept France and Italy out of Communists' hands."

Our witness is not *against* our fellow-Christians. We have a witness to bear *for* our heritage. We must not abandon it either through haziness of thinking or laziness of action.

If we wish to maintain the thrust of the Reformation, no less than Luther's, our consciences must be captive to God's word. We must rely upon scripture and reason to guide us. If we are faithful to these, we need not worry. God's dynamics are with our witness.

"We will not fear, for God hath willed

His truth to triumph through us."

We shall maintain free religion, the faith of our fathers.

HOW TO TELL CHILDREN ABOUT SANTA CLAUS

By The Reverend A. Elliston Cole

Today much is said and written about various customs surrounding Christmas. Especially does Santa Claus command the attention of children, and many parents are at a loss as to how they can properly explain this mystic being to their little ones who begin to question his existence.

There comes a time in the life of most every child when he discovers father dressed as Santa, or begins to question how this person in the toy department can be Santa when he just passed another Santa standing at the entrance ringing a bell and collecting coins in a kettle.

If the child is in this instance disillusioned, he will in all probability question more important truths later on. So it is wise to have an intelligent answer and explanation ready when the occasion requires it.

The explanation which I set down here has appealed to many parents and seems to satisfy the questionings of the children.

Actually, Santa Claus once lived. Historically, he was none other than St. Nicholas, Bishop of Myra, who died in 343 A.D. Our Santa Claus is but an American distortion of the old Dutch name, Sant Niklass, which meant St. Nicholas. This goodly man was and is the Patron Saint of Children. He was born in Patara, not far from the Port of Myra on the shore of the Mediterranean, directly north of Syria and the Holy Land. Many lovely tales are told of this saintly Bishop and from them have evolved the customs of hanging up the Christmas stockings, the giving of gifts at this season, and other joyous practices. His red Bishop's robe and his white beard are naturally copied by those who imitate him at Christmas time. St. Nicholas is remembered in the Church Calendar on December 6th.

Now with this historical background, what must we tell children about the present day Santa Claus, when they see the numerous men dressed as Santa and inquire as to which is which. Let us be truthful and say that these men are dressed as to represent Santa, as an actor in a play may represent another person. Just as a young girl may act the part of the Virgin Mary in the Christmas Play, or a doll is used to represent the Christ Child in a Nativity Story, so do many fathers and others dress in the traditional garb of Santa to represent him at this joyous season.

We can also tell them that the good St. Nicholas, when he lived, was most kind and generous to children. That he distributed to them candy and toys and other things that delighted the hearts of the little ones. His spirit of generosity and love towards others has come down to us as a great example of devotion to Christ, and we emulate his deeds when we observe the Birthday of Jesus.

The child can be taught these truths and as he matures there is nothing to undo, no shock to overcome, no misrepresentation to clear up. He will know from the very beginning that Santa (St. Nicholas) actually lived on earth and helped teach God's Law to be kind and good and loving. And we are thankful for all he did to make us more aware of our duty to our fellowmen.



The Samaritans

NAME	"THE SAMARITANS" BASED UPON ST. LUKE 10:30-37.
IDENTITY	FOUNDED AT INTERNATIONAL COMMUNITY CHURCH CONVENTION IN LOS ANGELES ON AUGUST 12, 1955, AS MEN'S WORK, WITHIN THE FRAMEWORK OF THAT ORGANIZATION.
PURPOSE	TO GIVE UNITY AND SCOPE TO THE ORGANIZATION OF MEN IN THE LOCAL CHURCHES ON A NATIONAL AND INTER-RACIAL BASIS, IN ITS APPEAL TO ALL MEN OF THE COMMUNITY, REGARDLESS OF MEMBERSHIP IN THE LOCAL CHURCH.
BASES OF MEMBERSHIP	ACCEPTANCE OF THE BASIC PHILOSOPHY OF THE PARABLE OF THE GOOD SAMARITAN AS FOUND IN ST. LUKE 10:35-37.
SLOGAN	"GO AND DO".
AIMS AND OBJECTIVES	TO PROMOTE FELLOWSHIP AMONG THE MEN OF COMMUNITY CHURCHES AND TO AID THE INDIVIDUAL CHURCH ON THE LOCAL SCENE.
SYMBOL	CLASPED HANDS SUPER-IMPOSED ON MAP OF WORLD WITH THE LETTER "S" IN FOREGROUND.
DUES	NONE AT THE NATIONAL LEVEL, OPTIONAL AT LOCAL LEVEL.

IT IS OUR HOPE THAT EXISTING MEN'S CLUBS WILL CONSIDER THEMSELVES A PART OF THIS LARGER FELLOWSHIP AND BECOME SO IDENTIFIED. EVEN MORE IMPORTANT IT IS HOPED THAT A MEN'S WORK WILL BE STARTED IN THOSE CHURCHES AND COMMUNITIES WHERE NONE EXISTS NOW.

JOHN P. EDELEN
CHAIRMAN MEN'S WORK
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PEN PORTRAITS AND PIC

"RECEIVES NATIONAL AWARD".

JESSYCA DIVERS HAYDEN, WIFE of The Reverend Robert W. Hayden of the Metropolitan Community Church in Birmingham, Alabama was recipient of the National Appreciation Award for Community Service at the Annual Convention of the National Association of Business and Professional Women's Clubs, Incorporated, held in Detroit, Michigan in October. Through her life's experience, occupation and services, Mrs. Hayden has endeavored to reach all phases of mankind to have them enjoy the beauty of music. Recognizing a great need for Negro Youth, a school of Fine Arts was organized and directed through her efforts. Untiring in her efforts to serve humanity, she has touched the lives of many persons throughout the country through her contributions as an educator, religious, community and civic leader. For her artistic ability and achievement as a minister, musician, and teacher she was one of three honorees of outstanding women of the nation who were cited at the 1959 Convention of Business and Professional Women.



THE ANNUAL EXCHANGE OF MINISTERS AND CHOIRS BETWEEN THE ASTORIA COMMUNITY CHURCH, Astoria, Long Island and the Greendale People's Church of Worcester, Massachusetts was held on Sunday, September 20. This has grown to be one of the great days in the life of both churches. FROM THE HOWLAND COMMUNITY CHURCH NEWS, WARREN, OHIO, ROBERT H. TAYLOR, minister, we take the following gem: Someone once said, 'Sunday clears away the rust of the week'. This is true if we take advantage of the opportunity which church attendance offers."

GLENVIEW COMMUNITY CHURCH, GLENVIEW, ILLINOIS IS IN THE NEED OF TEACHERS for their school because they encountered the largest first day registration in their history. **MRS. DOUGLAS McAFEE HORTON WAS THE SPEAKER AT THE ANNUAL LUNCHEON** of the Women's Guilds, First Community Church, which was held at the Darby Dan Farm. Mrs. Horton is recognized as one of the outstanding church women of our day. **STUART AND MRS. HASKINS ARRIVED HOME FROM THEIR TEN WEEK MINISTRY** in England and Scotland as an exchange minister. We are sure that his many color photographs of England and Scotland will give the people of The Community Church of Great Neck, L.I., New York a new understanding of the British Isles. A welcome is also extended to Walter L. Nyberg and his wife and their four children who arrived to be associate minister of the above church.

THE COMMUNITY CHURCHMEN OF THE PRINEVILLE COMMUNITY CHURCH, OREGON, advises us that pictures taken Centennial Sunday by Dave Duncan, showing the members of the congregation assembled in the church courtyard in their Centennial garb, are still available. We would like to have one of these ourselves.

THE ANTIOCH CALL OF THE ANTIOCH COMMUNITY CHURCH, KANSAS CITY, MISSOURI, Mr. C.L. Duxbury, minister, reports the highest attendance since Mother's Day and a new high for September. Both the Burkhardt's and the Duxbury's were at Massanetta Springs.

THE METROPOLITAN COMMUNITY CHURCH FAMILY DINNER WAS HELD IN THE CHURCH GYMNASIUM of the Metropolitan Community Church, Chicago, Illinois, Theodore Richardson, minister on October 7th.

THE ANNUAL COUNCIL MEETING OF THE COMMUNITY AND INDEPENDENT CHURCHES of the Southern Region was held at the First Community Church, Tuscaloosa, Alabama, July 8-12, 1959.

CANVASS FOR 1960 CHURCH BUDGET IS NOW IN PROGRESS AT THE COMMUNITY CHURCH of Great Neck, New York, Stuart C. Haskins and Walter N. Nyberg, ministers. 60 men of the church are now engaged in visiting the nearly 500 homes of members and friends to obtain pledges for the new year's work. **WE ARE INFORMED BY "THE LINK" FROM THE GREENDALE PEOPLE'S CHURCH,** Worcester, Massachusetts, Kenneth E. Bath, minister, that the Thanksgiving Day message will be given by the Reverend Harry Shirley, who starts a new pastorate at Sherman, New York. Dinner will follow and a Cinemascope movie, "April Love," starring Pat Boone will be shown later in the afternoon.

WARREN SHERK HAS RESIGNED HIS POSITION AS MINISTER OF THE COMMUNITY CHURCH in Savannah, Illinois and is moving to the Community Church in Richmond, Illinois. He will also be teaching at the Baptist Missionary Training College. He and the Reverend Herman Reissig, toured Illinois on Peace Seminars. Mr. Reissig is the International Relations Secretary of the Council for Christian Social Action, United Church of Christ and also a member of the Department of International Affairs of the National Council of Churches of Christ in the U.S.A. We received word that Warren Sherk has been elected chairman of the Social Action Commission of the Illinois Council of Churches.

HERE IS AN INTERESTING NEWS ITEM FROM THE SPEED MEMORIAL CHURCH, INDIANA, Delbert T. Wickstrom, minister. Several years ago, this church adopted a Japanese Church. The church is Tachikawa Church in Tachikawashi, a suburb in Tokyo and the minister's name is Reverend Chuchachi Eguchi. Beginning with January, their Fellowship minister will be in Louisville doing a year of study. He will be available for deputation work. When not busy doing deputation work, he will act as the resident minister of The Speed Memorial Church. Mr. Wickstrom extends an invitation to have any of the Community Churches use this man during the year he is here. He has been in the United Church of Japan serving in the capacity of lecturer and other offices. He is also at work with a committee editing a hymn book for the United Church of Japan. He has been a recognized leader of the Presbyterian Boards, also.

THE SENIOR CHOIR OF METROPOLITAN COMMUNITY CHURCH OF CHICAGO, ILLINOIS, celebrated their 39th anniversary October 25th.

G. TAYLOR WRIGHT, MINISTER OF THE COMMUNITY CHURCH OF SHERMAN, NEW YORK and former president of the Council of Community Churches is retiring after fifty years of service. Harry Shirley is the new minister at The Community Church.

FOREST CITY COMMUNITY CHURCH, JOSEPH W. HOBBS, MINISTER, celebrated their Anniversary Sunday on September 27th. The church was founded on September 29, 1957. Dick Porter was the guest speaker.

BAINBRIDGE COMMUNITY CHURCH, CECIL L. MORGAN, MINISTER, WAS HOST for "An Institute on Evangelism for the Local Church" on October 18, 1959.

THE FIRST COMMUNITY CHURCH OF JOPLIN, MISSOURI, E. WELDON KECKLEY, MINISTER, is having Friendship Visitation Sunday, November 15th. We learn from their paper, Community Life, that the total membership of the church will either call or be called upon for a friendly visit.

"THE TRICK IS TO TREAT." THIS WAS THE SLOGAN FOR THE ANNUAL "SHARE YOUR SURPLUS" with the world's needy conducted by the youth at the Greenmont-Oak Park Community Church, Dayton, Ohio, on October 29th.

SERVICE OF INSTALLATION IS TO BE HELD SUNDAY EVENING, DECEMBER 6, for the Reverend Robert E. Crawford, minister at Mariemont Community, Cincinnati, Ohio. The Reverend Fred Hoskins, co-president of the United Church of Christ and Dick Porter will be among those present for this occasion. We also learn from The Mariemont Community Church paper "The Communicator" that the Stewardship Enlistment drive has been a success and is probably the largest unrestricted giving in the history of the Church.

MRS. J. M. ALLCORN IS THE EDITOR FOR "THE TOWER" EDITED WEEKLY from the Miami Shores Community Church, George E. Johnson, Minister. Boards and committees are invited to send in items for The Tower. This marks the beginning of this paper.

THE ANTIOCH COMMUNITY CHURCH, KANSAS CITY, MISSOURI, reported that the Unicef boxes of the Junior department yielded over \$45. C. L. Duxbury is the minister of this church.

THE COSMOPOLITAN COMMUNITY CHURCH OF CHICAGO, ILLINOIS, THE REVEREND Mary G. Evans, D.D., Minister, has sent their check for 150 subscriptions to The Christian Community. The interesting factor here is they do not sell the magazine—they give it away, asking only that the person promise to read it and pass it on.

THE DEDICATION DATE FOR THE PALISADES COMMUNITY CHURCH, WASHINGTON, D.C., Nelson C. Pierce, minister, is set for December 6th. The Pierce's are enjoying their lovely apartment in the new educational building.

THE REVEREND RUDY H. THOMAS, SCOTTWOOD COMMUNITY CHURCH, COLUMBUS, OHIO, will be moderator of a panel discussing "Discipline" at Scottwood School on November 12th, at a parent-education program.

A FAMILY DINNER ON NOVEMBER 8th AT THE PARK RIDGE, ILLINOIS COMMUNITY CHURCH will feature the "Dr. Schweitzer" movie. This moving picture is the only feature length cinema biography

of the Nobel Peace Prize winner who has achieved world renown as a philosopher, theologian, missionary, physician, organist, and above all, as a man who has devoted his life to serving his fellow men selflessly.

NEW GAS LIGHTS IN FRONT OF THE HOWLAND COMMUNITY CHURCH, WARREN, OHIO, Robert H. Taylor, minister, make it a most attractive place. These lights are gifts and were installed through the courtesy of the Shaffer Appliance Company and anonymous donors.

AN UNUSUAL SERVICE OF INSTALLATION AND OF ORDINATION FOR Arthur Sanders and Bill Mathews was held Sunday, November 15, in the Sanctuary of the First Community Church, Columbus, Ohio. They combined in one service the ordination of Bill Mathews as a Presbyterian minister by the Presbytery of Columbus and the installation of Arthur Sanders as a minister of the First Community Church by the Ohio Central Association of Congregational Churches. This is an outstanding illustration of the unity for which First Community Church stands.

THE METROPOLITAN COMMUNITY CHURCH OF CHICAGO, ILLINOIS, THEODORE RICHARDSON, minister, had their annual Coffee Sip on November 1st. This is a get-together for Young Adults and was membership time for young adults received into the church and who have the desire to work with the young adults. The Willing Workers and Strangers Club observed its 39th anniversary Sunday, November 8th. Mrs. Ophelia Hudson has served as President of this club for 39 years.

THE COMMUNITY NON-DENOMINATIONAL CHURCH OF BRADFORDWOODS, PENNSYLVANIA, John Rankin, minister, announce that with the volunteer help of Mrs. James Olsen and volunteer accompanists, two choirs were formed. These choirs are the Carol Choir for grades 4, 5, and 6 and the Crusader Choir for grades 7, 8, and 9.

THE GARDEN VILLAS COMMUNITY CHURCH, HOUSTON, TEXAS, ARE AGAIN COLLECTING FOOD to be given to a needy family. Since November is a special month, due to Thanksgiving, they hope to be able to fill two boxes. The family who received last month's emergency food was so grateful to all who made it possible for her and her children to eat well for a week.

THE CHOIR DID IT AGAIN! "HOW SOON CAN THE CHOIR SING IT AGAIN?" was the first response to those who heard the magnificent performance of "The Temple" at the Church in Aurora on October 11th. Joseph Hutcherson is the minister.

SOMETHING NEW HAS BEEN ADDED TO THE THANKSGIVING SERVICE this year at Flossmoor Community Church, Illinois. Robert K. Bell and Raymond P. Smith are the ministers. The service will consist of a series of processions of the thankful carrying symbols of their gratitude to the altar. As they leave the symbols, the congregation will join them in lifting voices to God in recognition of His bounty. In this way, a great number of individuals can better voice the depth of the gratitude that lies in their hearts for God's goodness to them.

THE AUTHOR OF "HERE COMES ELIJAH", FRANCES DUNLAP HERON, HAS BEEN a member of Flossmoor Community Church since 1941. The book is a biography of her father as a Missouri crossroads church layman at the turn of the century. It will remind many readers of their own parents or grandparents or Cousin George or Uncle Jake.

PEN PORTRAITS AND PIC

THIS WAS SEEN IN "THE BROADCASTER", GLENVIEW COMMUNITY CHURCH, ILLINOIS . . .

A DOLLAR I GAVE TO GOD

Three thousand for my brand new car,
Five thousand for a piece of sod,
Ten thousand I paid to begin a house -
A dollar I gave to God.

A tidy sum to entertain
My friends in pointless chatter,
And when the world goes crazy mad
I ask, "Lord, What's the Matter?"

- Yet, there is one big question,
For the answer I still search:

"With things so bad in this old World,
What's holding back my Church?"

AGAIN THIS YEAR, AS IN THE PAST FIVE YEARS, THE MINISTERS AT GLENVIEW COMMUNITY CHURCH helped the women's association in its food table for the annual bazaar (Mistletoe Market) held November 13th. Add: Robert A. Edgar, Russell James Becker and T.R. Ringsmuth are the minister.

WE CAN DO IT BY 1960 IF YOU COOPERATE! THE GREENWOOD UNION CHURCH, Massachusetts, Harry W. Birch, minister, have announced in their "Monthly Letter" that they have \$44,728 in their building fund. \$50,000 starts building.

THE CONFERENCE OF UNION CHURCHES OF MASSACHUSETTS WAS HELD November 8th at the Union Church of Watertown, Philip Burton, minister. Speakers included Dick Porter, minister-at-large of the Council of Community Churches and Dr. Gerald R. Cragg of Andover Newton Theological School.

MR. LOUIS WEDEMAYER, PRESIDENT OF THE CONGREGATION AT SCOTTWOOD, COMMUNITY CHURCH, announced in the Church News that Rudy H. Thomas, minister at Scottwood Community Church, was elected president of the Columbus Area Council of Churches at their fall meeting, October 20th, for the oncoming year.

THE YOUTH AT LAKEWOOD VILLAGE COMMUNITY CHURCH, LONG BEACH, CALIFORNIA, in conjunction with the Long Beach Youth Council are waging a sudden and urgent fight to find warm clothing, shoes and bedding to be sent to Japan to help the hundreds of thousands of typhoon victims. Money will also be appreciated for this cause to help with the mailing of these clothes. W.R. Hall and Wallace L. Benson are the ministers.

THE CHILDREN FROM THE CHURCH IN RADBURN, FAIR LAWN, NEW JERSEY, went from door to door "Trick or Treating for Unicef" to help support this agency of the United Nations which works with the children of the world. Charles B. McConnell is the minister. November 6 & 7 were the dates for the Church in Radburn States' Fair. Many gala events were planned.

KENNETH E. BATH OF THE GREENDALE PEOPLE'S CHURCH, WORCESTER, MASSACHUSETTS, writes in the October issue of "The Link" that he has his passport to middle-age! Not the middle-age bulge . . . not quite, but new glasses . . . bifocals!

THE SUNDAY SCHOOL PUPILS OF GREENMONT-OAK PARK COMMUNITY CHURCH, DAYTON, OHIO,

are working together to provide Christmas gifts for boys and girls at the Caney Creek Community in Kentucky. **ON SUNDAY, NOVEMBER 8th, DONALD HARRINGTON, MINISTER OF THE COMMUNITY CHURCH** of New York, spoke on the subject, "Will The Church Universal Become a Universal Church?"

THE FOLLOWING CHURCHES WERE PRESENT AT THE FLORIDA FELLOWSHIP OF COMMUNITY CHURCHES annual conference held October 5 & 6 at Vero Beach, Florida: Altamonte Chapel, Crystal Beach Community Church, Downey Memorial Community Church, Harvey Memorial Community Church, Jensen Community Church, Keystone Heights Community Church, Miami Shores Community Church, Ormond Beach Union Church, Pilgrim Community Church, Rose-land Gardens Community Church, Roser Memorial Community Church, Temple Terrace Community Church, Tourist Church, Daytona Beach, and Vero Beach Community Church.

ST. PAUL COMMUNITY CHURCH, HOMEWOOD, ILLINOIS, HAVE SET ASIDE NOVEMBER 1st and 8th as "Our Two Loyalty Sundays". On these Sundays the members will present their pledge cards for the coming year of 1960. Because of the consistent loyalty of its membership, it is evident that their building will be debt free by the end of 1960. Christopher Garriott and John Nieman are the ministers.

THE 1959-60 PROGRAMS OF THE SAMARITANS, MEN'S CLUB OF THE ST. PAUL COMMUNITY Church, Homewood, Illinois, look good. The November 4th meeting had a fascinating topic, "The John L. Sullivan Belt," which was told by Howard Rieser, Classified Manager of the Hammond Times. December 2nd is a four star night! The subject will be "DOORS" and will be presented by Roy Keaton, Director General of the Lions International. The men's club of the Presbyterian Church and the Homewood-Flossmoor Lions Club will be guests on this occasion. Then on January 6th "Business Outlook for 1960" will be presented. The programs will continue at the same high level through 1960.

THE FIRST COMMUNITY CHURCH OF JOPLIN, MISSOURI, IS INTRODUCING The Reverend V.T. Kurien of the United Theological College of South India and Ceylon. He is professor of Pastoral and Biblical Studies and has been a member of the faculty for the past ten years. He received his theological training in India, England and Canada. In much of his training he specialized in pastoral psychology and counseling. He will be the link in this church's organized efforts in World Outreach.

THE CORNERSTONE FOR THE NEW SCOTTWOOD COMMUNITY CHURCH READS . . . "SCOTTWOOD COMMUNITY CHURCH - 1959 - FOUNDED 1843" **THE GARDEN VILLAS COMMUNITY CHURCH, HOUSTON, TEXAS, ARE CONTRIBUTING** Baby clothing and pre-school clothing to be sent overseas to needy infants and pre-school children. Also books and magazines to be sent to Texas Prison System. Both these projects are sponsored by United Church Women of Houston.

"NEWSLETTER" FROM LONGVIEW COMMUNITY CHURCH, WASHINGTON, ROBERT WARREN, min-

ister, informs us that Dr. John Peters, President of World Neighbors, was the speaker at both worship services October 25. He and Mrs. Peters have recently returned from Asia, Africa and The Middle East. His subject was "The Price of Peace - Your Concern". **WE LEARN FROM "HIGHLIGHTS" THAT THE BATTLE GROUND COMMUNITY CHURCH** is also in the fight to get clothing ready for shipment overseas which may literally mean the difference between hope and despair to refugees. For to many, the items of Church World Service clothing will be the only clothing they will receive this year.

DON'T YOU FEEL PROUD? WE OFTEN GET LETTERS LIKE THIS and want to share this one with you.

"Dear Sir . . . Last Tuesday evening I was driving south on Route 46 from Ashtabula to Homeworth. I could not help but notice your very attractive church building. Its beauty is indeed a witness for Jesus Christ to all who pass by. You are to be commended." After a request for information on our architect and contractor the writer signed his name, The Rev. Mr. Robert E. Swanson, minister of the Middle Sandy United Presbyterian Church, Homeworth, Ohio. This bit of news came from the "Howland Community News", Warren, Ohio, Robert H. Taylor, minister. **FROM THE ST. PAUL'S COMMUNITY CHURCH BULLETIN OF CLAREMONT, CALIFORNIA**, G. Russell Graham, Minister, learned that two lovely stained glass windows have been set in the south wall of the Chapel and a vent has been cut in the upper portion of the Chapel's north wall. Not only do these changes add a note of beauty but also solved the problem of ventilating the Chapel until the day it is completed.

THE NORTH SAUGUS UNION CHURCH, MASSACHUSETTS, LESTER I. NEWMAN, Minister, has just about reached their goal for their new furnace with only 27% of the church membership contributing. It will be a bright day when the rest of the contributions come rolling in.

THE MONTH OF OCTOBER WAS OBSERVED AS CHURCH LOYALTY MONTH at the Prineville Community Church, Oregon, Nobel Streeter, Minister.

EUROPE BY MOTOR COACH! ROBERT PEREDA SHOWED COLOR SLIDES of England, Holland, Belgium, Luxembourg, Germany, Switzerland, Liechtenstein, Austria, Italy and France at The Community Church, Vero Beach, Florida.

THE CHURCH IN RADBURN, FAIR LAWN, NEW JERSEY, CHARLES B. McCONNELL, Minister, began a study committee to lay out plans to cover all aspects of the life of the church, so they will better know how to serve the needs of their people.

J. EDWARD LANGLEY, CHOIR DIRECTOR AT TOURIST CHURCH, DAYTONA BEACH, Florida, was one of three song leaders chosen from all over the United States and Canada to lead the choral music for Kiwanis International Convention held in Dallas, Texas, June 13th through 18th. The latter part of September he carried out the same role in Pensacola for the Kiwanis State Convention.

THE LAKEWOOD VILLAGE COMMUNITY CHURCH, LONG BEACH, CALIFORNIA, W.R. Hall and Wallace

I. Benson, ministers, are establishing a Blood Bank account at Red Cross headquarters. At least 20 must give to get the bank started.

IT WAS LEARNED FROM THE COLLINSVILLE COMMUNITY CHURCH BULLETIN, COLLINSVILLE, Oklahoma, C. David Welty, minister, that Dr. Harmon, Southwest director for World Neighbors, spoke to the Tulsa chapter October 27th.

THE COMMUNITY CHURCH, MORTON, ILLINOIS, WILLIS E. ELLIOTT, MINISTER, announced that Dr. John Reisner, China's best-known agricultural missionary, now representing Alahabad Agricultural Institute (India's best known ag school), spoke in their fellowship hall October 21st.

THE BISHOP'S COMPANY, THE TRAVELLING GROUP OF AMERICAN RÉPERTORY PLAYERS, did a religious drama, "The Great Divorce" by C.S. Lewis, at **PACKANACK COMMUNITY CHURCH, PACKANACK LAKE, NEW JERSEY**, on October 21st. This is a dramatic adaptation of the Oxford don's book of the same name about the eternal separation of Heaven and Hell. Between them there can be only "the great divorce". R. Cameron Fisher is the minister at this church.

ONE OF THE HIGHLIGHTS OF THE FALL ADULT PROGRAM AT THE GLENVIEW COMMUNITY CHURCH, ILLINOIS, was the address of Dr. Philip Hauser, who spoke to the church on the exploding population in the world and how it threatens the economy of the world.

DR. ALLEN WEHRLI SPOKE ON "THE BIBLICAL VIEW OF MAN" AT THE MEN'S LIVING RESEARCH SEMINAR on October 19th. He was the second in the series of speakers for the Seminar being held at First Community Church, Columbus, Ohio. Dr. Wehrli is Professor of Bible at Eden Theological Seminary. Women were invited to this meeting of Men's Seminar. **HERE IS A PORTION OF THE SERMON, "THE UNITY WE SEEK," GIVEN BY DR. L.B. MOSELEY** of the Tourist Church, Daytona Beach, Florida: This is the prayer of Jesus:

"That they may all be one; even as thou, Father, are in me, and I in thee, that they also may be in us." What is the nature of this unity? It is not uniformity. Uniformity does not lead to genuine unity. It leads to ignorance, coercion, simplemindedness. Uniformity would run all the colors of life into one dirty shade. All of the beautiful mosaics made by the unique contribution of each piece would become panels of dead likeness. Uniformity crushes out differences, removes the challenge of new ideas, provides the setting for intellectual sterility. By unity Jesus means a relationship between him and the Father. They were one in spirit, one in faith, one in love. Did ever a man seek so constantly or so earnestly for the spirit of God to dwell in his life as did Jesus? "Not my will but thine be done." This unity did not mean one in knowledge. Jesus confessed that only the Father knew the end of the age. It did not mean one in goodness. Jesus said "No one is good but God alone." It did not mean one in greatness. Jesus insisted, "My Father is greater than I." This unity means oneness in spirit, oneness in love, oneness in faith. This is the unity for which he prayed. Such a unity can heal the divisions within us and between us. It can bridge the gulf between East and West, North and South. It can make a schizophrenia world whole again. "I pray . . . that they may all be one." It is the fulfillment of that prayer that we seek.

THE WOMAN'S PAGE

From the President

GREETINGS:

On the 13th of August I was installed as your 1959-60 President. As I come into your homes through the pages of this magazine, it is my sincere desire that we become friends and co-partners in the work of our Master — seeking to find new ways of service and wider visions of the wonderful privilege that is ours in furthering ecumenicity among God's children.

It is my hope that through association, investigating, experiencing and learning together, we will be a greater force for good in our individual churches and communities.

I covet your prayers and cooperation in this great work and dedicate myself, my time and effort to this service.

Pearl Newman



Through these pages we hope to share with all of you some of the resources with which we may all find the "new ways of service, and wider visions" suggested by our new president.

At the conference at Massanetta Springs, many of the women were discussing the value of workshops — where church women can learn, and receive inspiration from others on how to, i.e., — promote the World Fellowship program; how to conduct a meeting; how to plan stimulating programs; how to serve in the church and the community. Perhaps we can promote interest in the Areas for this type of program.

Today, more than ever, dedicated church women need to bring their enthusiasm into the many constructive areas of our church and community. We need to be doers — and not be afraid to speak out on the controversial issues of our day. We can learn how by sharing our ideas, using all the resources available to us. And, a list of these will be given in a coming issue. In later issues, we will ask you to share with us in the work you are doing in your communities and your church.

PRAYER FOR THANKSGIVING —E.G.

Give us courage and gaiety and the quiet mind . . . Bless us, if it may be, in all our innocent endeavors. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and and in all changes of fortune . . . loyal and loving one to another.

Robert Louis Stevenson

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WORKING WITH CHILDREN

By Josephine Z. Nichols

Can Your Third and Fourth Graders Find These Bible Passages?

One of our Community Churches has compiled the following list of Bible readings that children of late Primary and Junior years ought to be able to locate. As one teacher said "A child who can read and who already owns a Bible wants to be able to find familiar verses and stories. So we made this list." Here is the list:

Jesus loves children. Matt. 19:13-15
A song about going to church. Ps. 122:1
About the Bible itself. Ps. 119:105
Two stories of Jesus' birth. (Christmas stories)
Luke 2:1-20; Matt. 2:1-12
Jesus as a boy of 12 in temple. Luke 2:40-52
The Lord's Prayer. Matt. 6:9-13
The Golden Rule. Matt. 7:12
Two Commands of Jesus. Matt. 22:36-39
Several stories told by Jesus.
Good Samaritan. Luke 10:30-37
Story of the Sower. Mark 4:3-9
A boy offering lunch to Jesus. John 6:1-14
The house built on sand. Matt. 7:24-27
An old, old song - one of the oldest in the Bible,
the song of the well. Numbers 21:17-18.
The Ten Commandments. Exodus 20:3-17
Some favorite Psalms. Psalms 1, 23, 24, 100, 150.

Litany of the Seasons

A teacher of Juniors (4, 5, 6th grades) shared this litany prepared by a class of Junior boys and girls.

Fall

For falling leaves, leaves to rake,
For odors of burning leaves,
We thank You, God.
For pumpkins, autumn fruits and vegetables,
We thank You, God.
For football games, soccer,
For going back to school,
Seeing old friends, Making new friends,
We thank You, God.
For cool days and cooler nights,
For all these signs of autumn
We thank You, God.

Winter

For snow falling in feathery flakes,
Ice forming on lakes and puddles,
Bare trees reaching upward,
We thank You, God.
For cold weather bringing rosy cheeks and
noses,
For warm homes and cosy fireplaces,
We thank You, God.
For winter sports, skiing and skating,
Sledding and hockey,
We thank You, God.
For Christmas - for its message that we re-
member
All year long,
We thank You, God.

Spring

When we see leaves budding,
Daffodils, tulips, crocuses blooming,
Grass changing from yellow-brown to green,
We think of God.
When we can play baseball and kickball,
When we can fly kites,
When the woods are in full bloom,
We think of God.
When birds return
And animals come out from winter hiding,
When the sun is warm and bright,
And the breezes are blowing gently,
We think of God.
When we exchange our heavy clothing for
light jackets and caps,
When all around us we see and feel the spring,
We think of God.

Yes, this class knows there is another season which is to be added! How about your class sharing with us some song, litany or poem or prayer that you have composed as a group?

NEXT MONTH

With Christmas just ahead, have you become acquainted with Christmas Ideals, published by Ideals Pub. Co., 3510 W. St. Paul Ave., Milwaukee 1, Wis. (\$1.50 a copy) and their helpful editions of Christmas Stories that Never Grow Old and Christmas Around the World, \$1 each. All three would be of help in Christmas programming.

GUMMY GADGETS

It's come! I always knew it would! It's right here on my desk. It's a Newspaper clipping that says in Alice, Texas, some progressive young minister has found the secret of how to increase church attendance. Any ideas as to what he did? He is offering Green Stamps, good old S and H green stamps to those who attend.

"Can't you imagine his publicity? 'You get more for your time at our church.' 'You get the good news plus S & H green stamps.' Or perhaps something like this: 'Save yourself and S & H green stamps too.'"

"Maybe I'm old-fashioned, but I'd rather people would come to fill their spirit than a Sperry and Hutchinson book. And I'd rather they'd come to use their tongue to sing real praise of God than just to lick the back of a green stamp, because I have a feeling that the final redemption of assets is going to depend on something more than the number of books we have filled with gummy gadgets for church attendance.

"So don't get your hopes up. We won't be offering them at our church. We hope you come because you need to come."

--Percy Hope

One of the hardest things to teach a child is that the truth is more important than the consequences.

--O. A. Battista

RSV BIBLE GAINING FULL ACCEPTANCE

Acceptance of the Revised Standard Version of the Holy Bible is becoming more wide spread, and has, of late, received increased momentum. Truly indicative is the reception it has attained in most major Protestant churches and in church schools by religious educators. As of now, a total of thirty-seven denominations with a church membership of 40,000,000 and a church school enrollment of 23,000,000, use the RSV in their curriculums.

Prior to the advent of the RSV Bible, the use and understanding of the Bible by church members and children was at a low ebb. The strangeness of the ancient English words found in the King James Version had virtually cast a pall over the attempt to stimulate renewed interest in the Bible. The RSV Bible ameliorated this problem by introducing an authorized revision of the American Standard Version of 1901 and the King James Version of 1611. Embodying the best results of biblical scholarship, this version expresses the meaning of the Scriptures in English diction that is designed for use in public and private worship, while still preserving the simplicity and beauty of the KJV.

Also, the RSV presents the latest findings and textual improvements made possible by access to many ancient manuscripts of which earlier translators knew absolutely nothing. It is based upon new discoveries about the language used in biblical times, masses of lately uncovered Semitic and Greek papyri showing the idiom, vocabulary, and grammar of the early language; part of the Dead Sea scrolls -- manuscripts generally unavailable to the scholars of the 17th Century. For example, in 1947 in a cave near the Dead Sea, the entire book of Isaiah was discovered, and this scroll is a thousand years older than any other Isaiah in existence. The RSV Bible has, therefore, made it possible for translators to get nearer to the original writings of the Holy Scriptures and to give a necessarily more accurate rendering of these works.

Perhaps the greatest single contribution the RSV has made to a more fruitful understanding of the Bible lies in the enormous strides it has made in language usage. This is one of the primary reasons why a revision of the KJV, valid for both the Old and the New Testament, became a cogent need of our times. Many forms of expression have become archaic, while still generally intelligible, and there are words that are obsolete and no longer understood by the common reader.

The most urgent problem, therefore, is presented by the English words which are still in constant use but now convey a different meaning from that which they had in 1611 and in the KJV. These words were once accurate translations of the Hebrew and Greek Scriptures; but now, having changed in meaning, they have become misleading. They no longer say what the King James translators meant them to say. It is a fact that more than three hundred words in the KJV have changed their meaning entirely since 1611. For example, the KJV says, "Let love be without dissimulation". Few adults even know what "dissimulation" means, let alone children. The RSV says, however, "Let love be genuine". Nearly everyone can understand this. Another instance of clearer English may be given. In Hebrews, the KJV says, "But to do good

and to communicate forget not". Few people understand "communicate" as used in this text. The RSV makes the meaning clear, "Do not neglect to do good and share what you have." Even a child can understand this. But what primary-age child would understand the word "communicate" as meaning "share what you have"?

Then, too, the KJV was based upon a few late medieval manuscripts that were marred by mistakes, especially in the New Testament, containing the accumulated errors of fourteen centuries of manuscript copying. The errors are of various sorts -- omissions, substitutions, and especially additions.

In Acts 4:25 the Greek text used by the King James translators had lost the words "by the Holy Spirit"; in Acts 16:7, Paul's guidance on his way to take the Gospel to Europe is attributed to "the spirit" instead of "the Spirit of Jesus", as the most ancient manuscripts have it.

A copyist's error in writing *epoiei* for *eporei* (Mark 6-20) caused the KJV to say that Herod "did many things" when he heard John the Baptist, while the most ancient manuscripts say that he "was much perplexed." The copyist who added the expression "openly" to the promise in the Sermon on the Mount, "your Father who sees in secret will reward you" probably did not realize that he was contradicting the whole point of our Lord's teaching in these verses. The RSV restores the original wording in these passages and in similar cases.

Now that the Revised Standard Version of the Holy Bible has received popular acclaim and usage in most Protestant sects, and is ever continuing to do so, an even greater step has been taken in its ultimate improvement. The Concordance Reference Edition is the latest, and by far the most important, addition to the RSV Bible line. To the already widely accepted text of the RSV is now added over 75,000 center column references, an atlas of 12 color maps and a 192-page concise concordance in addition to many footnotes and other study helps. This new edition has just been published by Thomas Nelson & Sons, New York.

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LIANG MEI NEEDS A GLASS SLIPPER

An orphan, Liang Mei lives with a widowed stepmother in a squatter's hut, 12 x 12 feet in size, in which three other families exist. This is in a section of Hong Kong where three to five people sleep to a bed, with a population of 2,000 to the acre, where 80% have TB, 95% need dental care and 75,000 children are unable to attend school. Liang Mei begs for and collects garbage ten hours a day and acts as a baby sitter for two or three extra hours after she gets to what she calls home. It is true that she is not quite as bad off as some refugee children because she gets first pick of the garbage which is really pretty much what she lives on.

But she deserves a glass slipper because she is by nature a sweet, bright and interesting child. It would not be difficult to make a fine lady out of this little garbage collector. A month in a CCF Home and she would be transformed into "a beautiful princess."

Hong Kong, a British possession adjacent to Communist China, in 1947 had a population of 1,800,000. Today the flood of refugees from Red China has increased the population to approximately 4,000,000. The Hong Kong Government is doing a noble work in



Liang Mei

trying to assist these freedom-loving newcomers but the task is gigantic. Children like Liang Mei can be "adopted" and admitted to the nine CCF Homes in Hong Kong, which include Children's Garden, the largest cottage-plan Home in the Far East. The cost is the same in Hong Kong as in all the countries listed—\$10 a month.

Christian Children's Fund, incorporated in 1938, with its 288 affiliated orphanage schools in 35 countries, is the largest Protestant orphanage organization in the world. It serves 25 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.

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For Information write: Dr. J. Calvitt Clarke

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THINKING OUT LOUD

Just last week the Newspapers reported the OBITUARIES of a couple of God's Creatures who died because of their attempt to "lead a Dog's Life." One was a DUCK named Hermann. For a year Hermann was like any other drake, but when his mate died, he attached himself to his owner's Dog, Tony. From that time on, he behaved more and more like a Dog. Ducks love rain, but not Hermann. When it rained this Duck huddled under shelter along with Tony. A noted psychologist, Dr. Theodore Schaefer of the University of Chicago, was so intrigued by a United Press International story about Hermann that he paid a visit to the Schneider farm in South Dakota to meet the Duck. His report stated that when Tony barked, Hermann did his best to bark also. If the dog chased a car, Hermann waddled madly after it too. It was this bit of dog-nonsense which led to the Duck's demise. Just last month our Hero died under the wheels of an automobile he was trying to chase.

The rest of our story deals with a MAN. We will leave him unnamed. He died in the prime of life with a Body which was about thirty years older than his chronological age. Shortly before his death he bragged that his two OBSESSIONS were LIQUOR and WOMEN. He thought that he was a Free Soul, but actually he was a Slave to his Appetites. The Bible tells us that Man was made of DUST. This means that he can live like an Animal if he desires to do so. But the Bible also says that Man was made in the image of God. Thus he can live far above the Animal Plane if this is his desire. Thus he is endowed by his Creator with the ability to be a MASTER instead of a SLAVE; and so become a truly FREE SOUL.

When a DUCK dies trying to lead a Dog's Life it is almost amusing, but when a MAN does it, THAT is STARK TRAGEDY.

Horace S. Cushing

THE PERIPATETIC PARSON

Editor, Sir:

It hath my heart a fiendish little plan to get rid of church statisticians without getting my hands bloody. I will sponsor a new television program called "Bragnet", and just let nature take its course. You know how I hate to smite the enemy hip and thigh. This way I won't have to smite anybody.

To give this idea a Biblical flavor. I refer you to I Chronicles 21. You remember how old Satan tempted David to number the people? That was a tragic error — for David, not for Satan. When statistics were born, Israel was lost. So it is even in our own time. The spirit may blow where it listeth, but it has a hard time when it gets mixed up with adding machines. Selah.

In "Bragnet", the actors will be clergymen, mostly. The villain will be Satan, playing the smooth role of one Brack Debb. Debb will dart into the study of each parson, come the end of the Church Year. He will say, "Give us the facts, brother. Just the facts". And the replies will go like this, with enough variety to make "Bragnet" interesting: "Let me get my records. M-m-m-m-m. We took in 214½ new members; raised \$14,007.23 for the building fund; gave \$3,384.12 to The FUND for Indigent Calculatorologists; served 4,239 dinners at a profit of \$4,239; buried 126 people; and baptised 47 1/3 babies." 1

If you get the idea, Sir, I'm sure the public will. Who cares how many, or of what? If the truth were known, and my program will *make* it known, folk may get to thinking about the main business of the church; and, brother, it surely isn't statistics! I read in a Book once, before the Investor's Guide came into such wide use, that it had something to do with helping people to grow in the life of the spirit.² Let's do something about it, before someone starts making saints out of the statisticians.

Peripatetically yours,

The Parson

1. One child was baptized by the wrong method, and counts only 1/3.
2. I hear that this blooming population growth, especially in the plush suburbs, has doubled the use of the Guide among churches.

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THE CHRISTIAN
COMMUNITY WISHES
A MERRY CHRISTMAS
AND A PROSPEROUS
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